

॥ श्रीः ॥

Narayanavarma



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NaaraayanaVarma

राजोवाच ।

यया गुप्तः सहस्राक्षः सवाहान् रिपुसैनिकान् ।

क्रीडन्निव विनिर्जित्य त्रिलोक्या बुभुजे श्रियम् ॥ १ ॥

भगवंस्तन्ममाख्याहि वर्म नारायणात्मकम् ।

यथाततायिनः शत्रून् येन गुप्तोऽजयन्मृधे ॥ २ ॥

The King Parikshit said -

O! the revered sage, please tell me of that armour called *Naaraayana*, protected by which the thousand eyed *Indra* playfully achieved the victory over the enemy soldiers and their *vaahana* (vehicles), enjoyed the wealth of the three worlds and protected by the said armour, won the war against the *aatataayis*.

[*Kavacha* the armour referred to here is not a physical object but a set of prayers that provides protection like a shield when properly recited; *Aatataayi* – One who has done any of the following – burning, poisoning, attacking with weapons, stealing the wealth, snatching the land or women; Vehicles of deities and demons are not just physical objects but are living creatures. Hence the statement that even they have been defeated].

श्रीशुक उवाच ।

वृतः पुरोहितस्त्वाष्ट्रो महेन्द्रायानुपृच्छते ।

नारायणाख्यं वर्माह तदिहैकमनाः शृणु ॥ ३ ॥

The sage *Sukaachaarya* replied -

Indra, the king of deities appointed *Vishwaroopacharya*, the son of sage *Tvashta* as his *purohit* (chief priest and religious advisor). After being so appointed and at the specific request of *Indra*, *Vishwaroopacharya* directed him to listen attentively to the *kavacha* (Armour) named *Naaraayanaa*.

[*vrutah* – appointed; *aanuprucchate* – sought to know;]

श्रीविश्वरूप उवाच ।

धौतांग्रिपाणिराचम्य सपवित्र उदङ्मुखः ।

कृतस्वाङ्गकरन्यासो मन्त्राभ्यां वाग्यतः शुचिः ॥ ४ ॥

नारायणमयं वर्म सन्नह्येद्वय आगते ।

दैवभूतात्मकर्मभ्यो नारायणमयः पुमान् ॥ ५ ॥

Sri Vishwaroopaa said -

When a person faces threat from *daiva* (divine threats like famine, floods), *bhoota* (the influence of matter and spirits causing mental agony, mental imbalance etc) and *aatma-karma* (ones own past deeds leading to diseases etc) he needs to recite this prayer of *Naarayana* to get rid of them. As a pre-requisite, he should wash his hands and legs, do *aachamana*, wear *pavitra* ring, sit facing the North, do *anganyaasa* and *karanyaasa* with their respective *mantras*, should exercise control on his speech (should not engage in unrelated talk etc) and do *shoucha* (both physical and spiritual).

[The procedure *aachamana* need to be learnt from a Guru in person. As regards *anganyaasa* and *karanyaasa*, they also need to be learnt from a Guru. However, some details of the same are provided in the ensuing *slokas*].

पादयोजनिनोरुर्वोरुदरे हृद्यथोरसि ।
 मुखे शिरस्यानुपूर्व्यादोङ्कारादीनि विन्यसेत् ॥ ६ ॥

ॐ नमो नारायणायेति विपर्ययमथापि वा ।
 करन्यासं ततः कुर्याद्द्वादशाक्षरविद्यया ॥ ७ ॥

प्रणवादियकारान्तमङ्गुल्यङ्गुष्ठपर्वसु ।

These two *slokas* (verses) explain *anganyaasa* and *karanyaasa*. The eight letters of “*om, na, mo, naa, raa, ya, naa, ya*” are to be uttered in the same order individually by touching ones own feet, knee, thigh, abdomen, lower chest, upper chest, mouth and head in that order (This style is called *samhaaranyaasa*). Alternatively, touching the organs can be in the reverse order (This style is called *srishtinyaasa*). There is also a third method where the first four letters are uttered while touching the organs in the ascending order from the feet and the next four letters in the descending order from the head. After this *anganyaasa*, *karanyaasa* needs to be done uttering the twelve-letter *mantra* “*om, na, mo, bha, ga, va, te, vaa, su, de, vaa, ya*” by touching the twelve finger tips (of right and left hand beginning from the right pointing finger and ending with left pointing finger. Then the bottom and top phalanges of right thumb and then the bottom and top phalanges of the left thumb).

[Phalanges – three distinctly demarcated parts of a finger; A word of caution – the above needs to be done only with the *upadesha* of a *guru*. This *kavacha* can be recited even without the above procedures, of course with lesser results].

न्यसेद्धृदय ॐकारं विकारमनुमूर्धनि ॥ ८ ॥

षकारं तु भ्रुवोर्मध्ये णकारं शिखया न्यसेत् ।

वेकारं नेत्रयोर्युज्यान्नकारं सर्वसन्धिषु ॥ ९ ॥

After this, *anganyaasa* should again be done with *vishnu mantra* as follows – the letters there are “*om, vi, sh, na, ve, na, mah*”. They should be uttered while touching chest, middle part of the head, between the eye brows on the forehead, *shika* (on the top back of the head where we find the swirl of hairs), both the eyes and all joints. With this the last word *mah* still remains and that is described in the next *sloka*.

मकारमस्त्रुमुद्दिश्य मन्त्रमूर्तिर्भवेद्बुधः ।

सर्विसर्गं फडन्तं तत्सर्वदिक्षु विनिर्दिशेत् ॥ १० ॥

Then he should secure himself by clicking on all the directions and clapping while uttering “*mah astraaya phat*”.

This concludes the preparatory part and makes the person eligible for practicing this *varma*.

ॐ विष्णवे नमः ।

इत्यात्मानं परं ध्यायेद्ध्येयं षट्शक्तिभिर्युतम् ।

विद्यातेजस्तपोमूर्तिरिमं मन्त्रमुदाहरेत् ॥ ११ ॥

Paramaatmaa should be meditated as the one having six qualities of *aishwarya, veerya, yashas, shree, jnaana* and *vairaagya* (ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥) after uttering “*om*

vishnave namah” and while doing so, should invoke the qualities of *vidya*, *tejas* and *tapas* in ones own body.

While the above forms the preparatory aspect, the core of *Naaraayana varma* begins now -

हरिर्विदध्यान्मम सर्वरक्षां न्यस्तांघ्रिपद्मः पतगेन्द्रपृष्ठे ।
दरारिचर्मासिगदेषुचापपाशान्दधानोऽष्टगुणोऽष्टबाहुः ॥ १२ ॥

The text is in the form of a prayer seeking protection from different *avataaras* (forms) of *Vishnu* against the various threats. Let *Hari*, who has kept his lotus feet on the lord of birds (*Garuda*) provide me an all-round protection. *Hari* is described as the one holding *shankha* (conch), *chakra* (wheel), leather shield, sword, *gada* (club), arrow, bow and *paasha* (rope) in his eight hands.

जलेषु मां रक्षतु मत्स्यमूर्तिर्यादोगणेभ्यो वरुणस्य पाशात् ।
स्थलेषु मायावटुवामनोऽव्यात् त्रिविक्रमः खेऽवतु विश्वरूपः ॥ १३ ॥

Let the *matsya* form of *Vishnu* protect me in waters from aquatic animals and *varuna*’s rope (referring to the currents and whirlpools). Let the mystical boy *vatu vaamana* protect me on land and the all-pervader *Trivikrama* protect me in the sky.

दुर्गेष्वटव्याजिमुखादिषु प्रभुः पायान्नृसिंहोऽसुरयूथपारिः ।
विमुञ्चतो यस्य महावृहासं दिशो विनेदुर्न्यपतंश्च गर्भाः ॥ १४ ॥

Let *Narasimha*, the dreaded enemy of the army of demons protect me in the mountains, forests and wars etc. *Narasimha* is described as the one whose roar caused echo from all the directions and also miscarriages for the women in the enemy camp.

रक्षत्वसौ माऽध्वनि यज्ञकल्पः स्वदंष्ट्रयोन्नीतधरो वराहः ।

रामोऽद्रिकूटेष्वथ विप्रवासे सलक्ष्मणोऽव्याद्धरताग्रजो माम् ॥ १५ ॥

Let *Varaaha* whose tusks lifted the earth and who creates *yajnaas* from his own body, protect me during my travel and from straying away from the righteous path. Let *Parashuraama* protect me on the peaks of mountains and *Rama*, the brother of *Bharata*, accompanied by *Lakshmana* protect me during *vipravaasa*. The word *vipravaasa* can be understood to mean 1. Specific tours like the ones undertaken for religious reasons (*teertha yaatra* etc) and 2. Stay with *Vipras*, the learned *brahmanas* (while such a stay bestows great spiritual benefits, it also has a risk of inviting huge sins for even petty mistakes).

मामुग्रधन्वाखिलात्प्रमादान्नारायणः पातु नरश्च हासात् ।

दत्तस्त्वयोगादथ योगनाथः पायाद्गुणेशः कपिलः कर्मबन्धात् ॥ १६ ॥

Let the mighty bowed *Naaraayana* protect me from all dangers and *Nara* (the incarnation of *Vishnu* by that name) guard me from being mocked at. Let *Datta*, the lord of *yoga* guard me from my mind getting delinked from God and *Kapila* from the bondage of *karma*.

सनत्कुमारोऽवतु कामदेवाद्धयग्रीवो मां पथि देवहेलनात् ।

देवर्षिवर्यः पुरुषार्चनान्तरात्कूर्मो हरिर्मां निरयादशेषात् ॥ १७ ॥

Let Sanatkumara (the form of Vishnu that stays in the sage of that name) guard me from the ill effects of *manmatha*, cupid and Hayagreeva from the ill effects of ignoring the deities alongside the path of my travel. Let Mahidasa, who is superior to deities and the sages guard me from skipping the worship of Vishnu and also from worshiping someone else as independent of Vishnu. Let Hari in the form of Koorma protect from falling in any of the hells (that are seven in number).

धन्वन्तरिर्भगवान्पात्वपथ्याद्वन्द्वाद्भयादृषभो निर्जितात्मा ।

यज्ञश्च लोकादवताञ्जनान्ताद्वलो गणात्क्रोधवशादहीन्द्रः ॥ १८ ॥

Let Dhanvantari protect me from the ill effects of food and Rishabha, the one who has mastered the senses guard me from the threat of *dwandva* – duels (pair of opposite aspects like pleasure-sorrow, knowledge-ignorance, bondage-freedom). Let yajna protect me from the bad people and Bala (the *swetakesha* form that stays in Balaraama) the lord of snakes protect me from the short tempered snakes.

द्वैपायनो भगवानप्रबोधाद्बुद्धस्तु पाषण्डगणात्प्रमादात् ।

काल्किः कलेः कालमलात्प्रपातु धर्माविनायोरुकृतावतारः ॥ १९ ॥

Let Bhagavan Dwaipaayana (Vedavyasa) shield me from the ignorance and wrongful knowledge (of God etc) and Buddha from the dangers caused by the group of pashandis (those who does not believe in vedas) through their preachings. Let Kalki who incarnates at the behest of great deities to protect Dharma, protect me again and again from the influence of Kali yuga.

मां केशवो गदया प्रातरव्याद्धोविन्द आसङ्गव आत्तवेणुः ।

नारायणः प्राह्ण उदात्तशक्तिर्मध्यन्दिने विष्णुररीन्द्रपाणिः ॥ २० ॥

Let Keshava protect me through his gada (club) during the early morning hours and Govinda holding his flute protect me during the morning hours. Let Narayana the one with great strength protect me during *praahna* period (the time preceding the mid-day) and Vishnu, the one holding the great *chakra* (wheel) do so during the mid-day.

[Note: The time classification may approximately be had as

1. *praatah* – 6.00 am to 8.00 am
2. *aasangava* – 8.00 am to 10.00 am
3. *praahna* – 10.00 am 12 noon
4. *madhyandina* – 12 noon to 2.00 pm
5. *aparaahna* -2.00 pm to 4.00 pm
6. *saayam* – 4.00 pm to 6.00 pm

These time slots needs to be adjusted to suit the day time as it shrinks during the winter and expands during the summer. A word of caution – this set of time slots is just my understanding from this verse. In astrological books the above zoning appears without the 3rd one “*praahna*”. There, each time zone (referred to as *prahara*) is shown as having 3 *muhurthas* and each *muhurtha* is 15th part of the day-time (between sun rise and sun set) दिनस्य यः पञ्चदशो विभागः रात्रेस्तथा तद्वि मुहूर्तमानम्].

देवोऽपराह्णे मधुहोग्रधन्वा सायन्त्रिधामाऽवतु माधवो माम् ।

दोषे हृषीकेश उत्तार्धरात्रे निशीथ एकोऽवतु पद्मनाभः ॥ २१ ॥

Let Madhusoodhana, holding the great bow protect me during *apraahna* (afternoon) and Madhava, whose abodes are *swetadweepa*, *anantaasana* and *vaikuntha*, protect me during the evenings. Let Hrishikesha protect me during the dusk and Padmanabha alone do so during *ardha-raatri* and *nisheetha*.

[Note: Even the night between sun set and the next day's sun rise is classified into following time zones:

1. *dosha* – 6.00 pm to 8.00 pm
2. *ardharaatri* – 8.00 pm to 10.00 pm
3. *nisheetha* – 10.00 pm to 12 midnight
4. *apara-raatri* – 12 midnight to 2.00 am
5. *pratyusha* – 2.00 am to 4.00 am
6. *anu-sandhya* – 4.00 am to 6.00 am

This is also based on the understanding from these verses and not with reference to any other evidence].

श्रीवत्सधामाऽपररात्र ईशः प्रत्युष ईशोऽसिधरो जनार्दनः ।

दामोदरोऽव्यादनुसन्ध्यं प्रभाते विश्वेश्वरो भगवान्कालमूर्तिः ॥ २२ ॥

Let the lord hosting sreevatsa (the mark on chest) protect me during *apara-raatri* and the lord Janardhana holding the sword do so during *pratyusha*. Let Daamodara protect me during *anu-sandhya* (early morning) while Vishweshwara, the lord of the universe and an embodiment of *kaala* (the time), protect me during the sun rise.

चक्रं युगान्तानलतिग्मनेमि भ्रमत्समन्ताद्भगवत्प्रयुक्तम् ।

दन्दग्धि दन्दग्ध्यरिसैन्यमाशु कक्षं यथा वातसखो हुताशः ॥ २३ ॥

Chakra, the wheel (in the hand of Vishnu) has the sharp teeth that are like the fire capable of ending the *yuga*. O! Dandagdhi (inferno), the other name for chakra, let you after getting triggered by God, rotate and burn the army of my enemies the way fire destroys the forests on being billowed by the wind.

गदेऽशनिस्पर्शनविस्फुलिङ्गे निष्पिण्डि निष्पिण्ड्यजितप्रियासि ।

कूष्माण्डवैनायकयक्षरक्षोभूतग्रहांश्चूर्णय चूर्णयारीन् ॥ २४ ॥

Gada, the club of Vishnu is like the fire that occurs when two thunders collide. O! Gada, you are beloved to Ajita, the invincible. Do pound the enemies to dust. The enemies are different categories of spirits in the name *kooshmaanda*, *vainaayaka*, *yaksha* and *raakshasa*.

त्वं यातुधानप्रमथप्रेतमातृपिशाचविप्रग्रहघोरदृष्टीन् ।

दरेन्द्र विद्रावय कृष्णपूरितो भीमस्वनोऽरेर्हृदयानि कम्पयन् ॥ २५ ॥

O! *Darendra* (the great conch), being blown by Krishna, please drive away the evils of *yaatudhaana*, *pramatha*, *preta*, *maata*, *pishaacha*, *brahma-raakshasa* by causing a tremble in their hearts with your scary sound.

[Note: *Yaatudhaanas* are a sect amongst *Raakshasas*. *Pramathas* are servants of Rudra. *Pretas* are a kind of spirits. *Maatas* are inferior deities].

त्वं तिग्मधारासिवरारिसैन्यमीशप्रयुक्तो मम छिन्धि छिन्धि ।

चक्षूंषि चर्मन् शतचन्द्र छादय द्विषामघानां हर पापचक्षुषाम् ॥ २६ ॥

O! Asi-vara (the great sword) with razor sharp edges, on being delivered by the lord, cut the army of my enemies to pieces. O! Charman (Shield) having hundred moons, cover the eyes of the evil eyed enemies and remove our sins.

यन्नो भयं ग्रहेभ्योऽभूत्केतुभ्यो नृभ्य एव च ।
 सरीसृपेभ्यो दंष्ट्रिभ्य भूतेभ्योऽघेभ्य एव च ॥ २७ ॥
 सर्वाण्येतानि भगवन्नामरूपास्रकीर्तनात् ।
 प्रयांतु संक्षयं सद्यो येऽन्ये श्रेयःप्रतीपकाः ॥ २८ ॥

All that fear, that would have been caused to us by the planets (stellar objects), calamities, the bad men, the serpents, the toothed animals, the other animals, the sins and others that cause hurdles in spiritual progress (*shreyas*), be destroyed immediately by the weapon in the form of chanting the God's names.

गरुडो भगवांस्तोत्रस्तोमश्छन्दोमयः प्रभुः ।
 रक्षत्वशेषकृच्छ्रेभ्यो विष्वक्सेनः स्वनामभिः ॥ २९ ॥

Let Garuda the lord, who is the deity in charge of *stotra* (those parts of Vedas that praise God like *Brihadrathantara*, *stoma* (that part of *Rigveda* that forms the base for *saamaveda*, *Chandas* (the metrics of *Vedas*) protect me from all my sins. So also Vishwaksena, the servant of Vishnu protect me from my sins on me chanting the names of his lord.

सर्वापद्भ्यो हरेर्निरूपयानायुधानि नः ।

बुद्धीन्द्रियमनःप्राणान् पान्तु पार्षदभूषणाः ॥ ३० ॥

Let the names, forms, vehicle (Garuda), servants and ornaments of Hari protect our *buddhi* - intelligence, senses (both sensory and motor), mind and life.

यथा हि भगवानेव वस्तुतः सदसच्च यत् ।

सत्येनानेन नः सर्वे यान्तु नाशमुपद्रवाः ॥ ३१ ॥

The way it is true that God alone is (the regulator of) everything, be it *sat* or *asat*, be it so similarly that all the troubles get destroyed by this very fact. Here, the words *sat* and *asat* have multiple meanings. Apparently, they refer to the existence and non existence of the objects. If a thing exists like two legs and two hands for humans, it is because he has desired it to be so. If a thing does not exist, as in the case of horn for a rabbit or cat, it is also because he has desired it to be so. The said words also mean *moortha* and *amoortha* objects – those that have a limited size and those that are boundless like space. Even these are regulated by God.

[Note: Though the sloka reads that God is himself everything, such a meaning cannot be adopted. For, God cannot be the lifeless objects. He is said to be different from *sat* and *asat* in a sloka elsewhere as “*moortam saditi samproktam amoortam asad uchyate. Moorta-amoort-etarad brahma na sat tanna asaduchyate* – that which has a limited size is called *sat* and the one with unlimited size as *asat*. *Brahma* however is neither *moorta* nor *amoorta* and hence is different from *sat* as well as *asat*].

यथैकात्म्यानुभावानां विकल्परहितः स्वयम् ।
 भूषणायुधलिङ्गाख्या धत्ते शक्तीः स्वमायया ॥ ३२ ॥
 तेनैव सत्यमानेन सर्वज्ञो भगवान् हरिः ।
 पातु सर्वैः स्वरूपैर्नः सदा सर्वत्र सर्वगः ॥ ३३ ॥

The way it is true that *Hari* embedded in all objects / individuals through his forms is absolutely one and the same, with no difference whatsoever among such forms and that he supports his ornaments, weapons and other identifiers with his own powers, at his own will, be it so with the same reality that the lord *Hari* who is omniscient and omnipresent protect us at all times, with all of his forms.

[Note: *aikaatmya-anu-bhaavaanaam* – The forms of the same individual staying in all the existing objects / individuals; *vikalpa-rahitah* – having no differences between them; *swamaayayaa* – *maaya* is intent – at his own will].

विदिक्षु दिक्षूर्ध्वमधः समन्तादन्तर्बहिर्भगवान्नारसिंहः ।
 प्रहापयंल्लोकभयं स्वनेन स्वतेजसा ग्रस्तसमस्ततेजाः ॥ ३४ ॥

May lord *Naarasimha* whose aura has subdued all the luminous bodies, protect us while he removes all the threat, of the pious world, coming from all the four directions, its sub-directions, top and bottom, from inside and outside, through his roar spread everywhere.

मघवन्निदमाख्यातं वर्म नारायणात्मकम् ।
 विजेष्यस्यञ्जसा येन दंशितोऽसुरयूथपान् ॥ ३५ ॥

O! Indra, this shield of *Naaraayana* has been explained. Secured with this, you would clearly win the armies of enemies.

[Note: The word *naaraayanaatmakam* would literally mean the shield to be *Naarayana* himself. However, it in fact means the one which has *Naaraayana* as its deity, the one which is full of forms of *Naaraayana* etc]

एतद्धारयमाणस्तु यं यं पश्यति चक्षुषा ।

पदा वा संस्पृशेत्सद्यः साध्वसात्स विमुच्यते ॥ ३६ ॥

If the one wearing this shield looks at some one with his eyes or touches such other person with even the feet, such other person gets rid of his fear immediately. (This being so, what to say that the person wearing the shield sheds his fears).

न कुतश्चिद्भयं तस्य विद्यां धारयतो भवेत् ।

राजदस्युग्रहादिभ्यो व्याध्यादिभ्यश्च कर्हिचित् ॥ ३७ ॥

There is no fear for the one who wears this *vidyaa*, neither from the king, nor from the thief, nor from the stars and not even from the diseases etc.

इमां विद्यां पुरा कश्चित्कौशिको धारयन् द्विजः ।

योगधारणया स्वाङ्गं जहौ स मरुधन्वनि ॥ ३८ ॥

Once upon a time, some *brahmana* of the *koushika* lineage practiced this *vidya* and he shred his body in a barren land through his yogic powers.

तस्योपरि विमानेन गन्धर्वपतिरेकदा ।

ययौ चित्ररथः स्त्रीभिर्वृतो यत्र द्विजक्षयः ॥ ३९ ॥

Once, a king of *gandharvas* by name *Chitraratha* flew in his aircraft along with his wives in the sky over the remnants of this *brahmana*.

साङ्गनो (गगनान्) न्यपतत्सद्यः सविमानो ह्यवाक्षिराः ।

विद्यामिमां धारयतो मृतस्यास्थिविलंघनात् ॥ ४० ॥

As a consequence of crossing the bones of the one who has practiced this *vidyaa* but now no more, he fell from the sky heads down immediately thereon along with his plane and wives.

स वालखिल्यवचनादस्थीन्यादाय विस्मितः ।

प्रास्य प्राचीसरस्वत्यां स्नात्वा धाम स्वमन्वगात् ॥ ४१ ॥

Surprised as to why this happened (he made inquiries and learnt the presence of the remains of that great *brahmana* as the cause of his fall from the sage *Vaalakhilya*). He then picked up the bones of that *brahmana* as advised by the sage *Vaalakhilya*, immersed the said bones in the river Saraswati flowing towards East, took bath and went to his abode.

य इदं शृणुयात्काले यो धारयति चादृतः ॥

तं नमस्यन्ति भूतानि मुच्यते सर्वतोभयात् ॥ ४२ ॥

Every living being bows to that person, who has listened to this in an appropriate time and has practiced it with all the sincerity and he will get rid of all fears.

श्रीशुक उवाच ।

Sri Shuka says -

एतां विद्यामधिगतो विश्वरूपाच्छक्रतुः ।

त्रैलोक्यलक्ष्मीं बुभुजे विनिर्जित्य मृघेऽसुरान् ॥ ४३ ॥

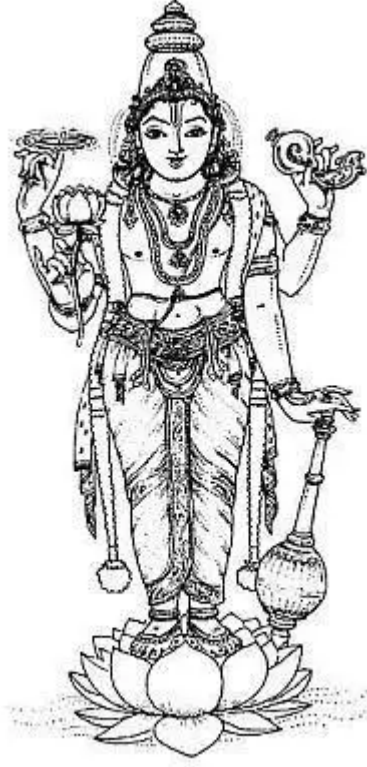
After learning this *vidya* from *Vishvaroopacharya*, *Indra* won the war against *asuraas* (demons), got back his empire and enjoyed the wealth of the three worlds.

॥ इति श्रीमद्भागवते महापुराणे षष्ठस्कन्धेऽष्टमेऽध्याये नारायणवर्मस्तोत्रं सम्पूर्णम् ॥

Thus concludes the *stotra* by name *Narayanavarma* that figures in the 8th *Adhyaaya* of 6th *Skanda* of *Srimad Bhaagavata Mahaapuraana*.

Sri Krishnaarpanamastu

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Other works of the author offered in the lotus feet of Sriman Naaraayana with the blessings of Sri. Narasimhacharya Korlahalli are

1. Brahma Sutras, an introduction through Anubhaashya of Sri Madhwacharya (with English Commentary by Ravindranath Kadlabal)
2. Isaavaasya Upanishat with Sankara, Ramaanujeeya and Madhwa Commentaries (Original Text in Sanskrit and English translation by Ravindranath Kadlabal)
3. NyaayaMuktaavali, a treatise on Brahma Sootras by Sri Raghavendra Swamiji (Original Text in Sanskrit and English translation by Ravindranath Kadlabal)
4. Raghavendra Stotra with Kannada Translation (Booklet)

